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WEEKLY REVIEW.

—The Rev. Mr. Wynch, chaplain in Madras, has hit upon the following method of advancing the cause of Christ there: the sexes must be separated; the males shall sit on one side of the church, the females on the other, the broad aisle between. It was not that he simply recommended it, he demanded it. Well, the matter was referred to Government. The Madras Government having given its best attention to the subject, has rebuked Mr. Wynch for laying down and enforcing such a law. It is a great pity when a minister begins to look upon the church in which he preaches as his own demesne or homestead, where everything must be as he chooses; when he begins to attach more importance to places, postures, externals, than to the faith, hope and charity of the worshippers; and further it is a great pity, in our view, when a congregation is so shorn of power and independence that it has to call in the help of Government to interpose in a matter like this. There is one who laughs when he sees Christian congregations spending their strength in struggles like this, while the world is lying in wickedness. That unfortunate word "priest" has much to do with all this. *Minister* means *servant*; *priest* ought to mean *presbyter, elder*, but it actually means something very different. We are not forgetting such instructions as the following: "Obey them that have the rule over you [your leaders] and submit yourselves"; but we notice what is immediately added: "for they watch for your souls, as they that must give account; that they may do it with joy and not with grief; for that is unprofitable for you." The true minister, watching for the souls of his people, will generally meet with all the deference that he desires, except from them who love their own will better than that of the Master.

—We have not before us the remarks in full of the Archdeacon of Calcutta, which have led the Home papers to write about the "poor whites" of India. We can hardly suppose that he would dwell upon the degraded condition of certain classes in the different Presidencies, without being careful to state that there are many Eurasians who are as much respected and as much entitled to respect as any members of the community. Many of these are giving the best possible evidence of their energy and self-control, and of their importance in the body politic. We must decline publishing the letter signed "Christian." The writer complains of the Byculla Schools, because the pupils seem unaccountably only fitted for the positions of compositors, fitters, signallers, copying clerks, etc. If they only fill them well, we are content. There are lawyers, doctors and editors who would be more useful members of society if they were hard-working, frugal tillers of the ground.

—It is more than 105 years since the last transit of Venus took place. It was in the year 1769—the same year in which Napoleon, Goethe, Wellington and other distinguished persons were born. It appears that a French gentleman left France, in March 1760, for Pondicherry, where he spent eight years waiting for the transit, and, when the time came, the sun was obscured with clouds, and all his years of weary watching went for nothing.

—The *Lucknow Witness* hears that Mr. Boerresen has baptized 1,400 persons in the last four months. It seems to be a general movement of the Santhals towards the light.

—More than £40,000 passed through the hands of Mr. Muller of Bristol last year. For the 2,261 orphans under his care the sum of £25,290 was expended; for other objects £16,528. All this was obtained without any personal solicitation. It is a work of faith, and God looks after it.

—That letter in the *Pioneer* signed an "Anxious Mother," noticed by us at some length in our issue of August 29th, has met with a good deal of attention in the North of India. The letter was without date, but emanated, we think, from Bombay. When we read it, we seemed to recognize the large Roman hand. If we mistake not, this lady has ventilated her anxieties before, in our latitude. The *Indian Statesman* has republished this letter, and another from the same pen, in a much less offensive strain, noticing some of the replies received by the *Pioneer* and forwarded to the lady, but not published. We shall be very thankful if the *Statesman* will make room for our reply. It is very saddening that anything to the disparagement of the Bible is so readily brought to the notice of the Native community, while the evidence that has been as 'life from the dead' to so many millions is carefully excluded as unsuited to the columns of a secular paper.

—We have received by the Mail a copy of a pamphlet by Dr. Geo. Birdwood on a silver-gilt patera with embossed figures, found at Badakshan by Dr. Lord more than a generation ago. The pamphlet is accompanied by a sketch of the relieved work, which is contemptible enough as a work of art. It represents Bacchus riding in a chariot drawn by females, and followed by Hercules. Dr. B. thinks it may be "of Eastern workmanship of colonists from Rome of about the latter part of the fourth century." We should hardly think it necessary for men to come from Rome to India to do such work as this. These were the contributions of the West to India, fifteen centuries ago. What are they now? Bacchus is indeed entering India at this time with good hope of subduing it; more than the club of Hercules is at his command; still, thank God, that which will emancipate the people from all idolatries, is offered to them. The kingdom of God is come nigh unto them. Civilization is like a householder bringing forth from his treasure-chest, things new and old, good and bad, and the question is, What will India have?

—The Goculdas Tejpall Hospital on the Esplanade was opened on the 1st instant, and the new Light-house on the Prongs was brought into use on the same day.

—On the evening of the 1st instant, the members of the Methodist Episcopal Church in Bombay had their quarterly Love-Feast at Falkland Road Hall. Twenty-four persons who had fulfilled their probation satisfactorily were received to full membership. About 250 partook of the Lord's Supper, nearly 50 of whom were Native Christians. Afterwards a very large number testified to the goodness of the Lord experienced by them in the last quarter. It was a hallowed season; peace and joy in the realization of abounding grace seemed to possess all hearts. The Rev. Mr. Norton from Central India and the Rev. Mr. Shaw from Secunderabad were present. Mr. Norton is working for the Lord in Ellichpoor, devoting himself specially to the proclamation of the Gospel among the Natives of that place and the surrounding district. We commend this work to the prayers of our readers. Mr. Shaw has spent about four months in Secunderabad, in which period about 200 persons have publicly sought the Lord. One who some months ago was conspicuous for his opposition, taking a leading part in efforts to break up the meetings, and planning even a night attack upon Mr. Shaw, has lately sought the Lord and is now rejoicing in a Saviour's love. We hear that the special services in Poona are continued, and will be kept up through next week.

We are indebted to a correspondent for the following notice:

"The Medical Mission in Kashmir under Dr. Theodore Maxwell's able superintendence has made good progress this year. His Hospital Tents have always been crowded, and much suffering has been alleviated. After *many years* of agitation the Maharajah has at length been induced to allow a proper building for the Hospital to be erected; but he still refuses to allow any house to be built for the resident Missionary. Ample funds are available for this purpose, and though he consented 12 *years ago* to provide all the buildings necessary, upon condition of Mr. Clark's moving away from the city, he has broken his promises and persistently refused up to this year to allow *any kind of place* to be erected. Even now permission cannot be obtained from him to build a house. He evades the subject by making over one of the Visitors' houses for the Missionary,—a place which is objectionable in many ways,—and it puts the Missionary in the same position as a Summer Visitor.—So that he may be compelled to quit the Valley at the end of each season."

The Rev. James Davidson, curate of

Christ Church, Chester, asks (in *Times of Blessing*) Why do Missions fail? By Missions he means special evangelistic effort. He answers his own question thus:

"When a mission has begun, and when the presence of the Spirit is manifest upon it, is man to proclaim the day and hour when this work shall cease? If the blessing of God be poured out upon such an undertaking, shall the instruments of His choice cease from their glorious labours whenever they think fit, and leave His work either undone or to others whom He shall raise up? They do so at their peril. And wherever missions have failed, this is the whole secret of their failure. Man has finished his share in the work before God's time, and drifted into his former unproductive sphere of spiritual indolence. The most important part of mission organisation should, in every case, be the means for carrying it on. And unless there be good reason to hope that this will be provided, no one is justified in creating transient excitement, and then leave it to subside into sluggish indifference, from whence souls are with more difficulty aroused than before. A mission once begun ought to be permanent, and those who are to conduct it should first ascertain what provision has been made for the continuance of the work. For one soul safely placed on the Rock of Ages through the agency of missions, fifty have been aroused, awakened, and then left to float hopelessly on the seas of doubt and despair simply because the mission is *over*. There will be reckonings for this. 'Tis not enough to launch a vessel on the tide; she must be well equipped and carefully guided. Nor is it enough to call on sinners to accept the Saviour; we must be present to encourage them and lead them on. Some are awakened to the full light of salvation at once, but many continue for a long time to see men as trees walking; and if left thus to themselves, they may soon cease to see at all.'

This question is properly to be referred to a larger one: Why do so many fall away? One reason is that the young convert finds so little in harmony with the freshness and glow of his own feelings, in the membership of the church with which he may connect himself. Men's consciences are very much in each other's keeping. A man is indifferent to the subject of religion because people around him are indifferent; when they become awakened he becomes awakened; his conscience is acted upon by theirs. If now his lot is cast with those who are very much in earnest, with humble, joyful, working Christians, there is good hope that he will develop into a strong Christian, well-anchored. The perilous thing is the influence of worldly Christians, with their many plausible arguments for relaxation of the strict rule of the Gospel. Another reason is that some do not fully submit. Their surrender is not absolute. They have a conception of Christian duty, and according to this is their submission; but then the conception is wrong. Another reason is that they do not go on unto perfection.

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CAN I BE FORGIVEN?

To the weary and heavy-laden.—Under this caption we are requested to say something on the subject of Forgiveness. May not a man's sins be so horrible as to preclude the idea of forgiveness?

It will be well to enquire, 1st, What is sin. Sin is the transgression of God's law. It takes its character from the character of the Being whose law it transgresses. As is the majesty of that Being, is the crime of disobeying him. There is no distinction here of venial and cardinal sins; everything is cardinal. The eating of the forbidden fruit was about as mild a form as disobedience could take; but it was disobedience, it separated from God: it opened the door for sin; the murder of Cain was just a logical result.

Sin may be looked at as a violation of the law of society. This standard is a very different one from the former. It has nothing to say against sin, but reserves its displeasure for certain sins; it condones and overlooks a multitude of things that are condemned by God, and reserves its 'deep damnation' for certain outrageous things, nor has it any pardon or restoration for those who are guilty of these. Now if the sinner is more affected by the thought of man's displeasure than of God's, we do not think he is in a fair way of obtaining forgiveness; but if, like David, he can say, Against thee, thee only, have I sinned, and realize that the blackest feature of all sin is the fact that it discards the authority of God, though our sins be scarlet they may be white as snow. In the parable at the close of Matt. xviii., sins against God are represented as a debt of a myriad talents (millions sterling) while the trespasses of a fellow-sinner against ourself are as a few hundred pence. Job was a man of singular purity and uprightness, yet when God in his glory appeared to him, he was instantaneously smitten with a sense of his vileness: "I abhor myself and repent in dust and ashes." See also Isaiah vi. 5, Luke v. 8, and Rev. i. 17. In all these the overpowering sense of sin is caused by a new discovery of the glory of God.

Now an anxious inquirer may think that there is very little comfort in this; but he will find, if he goes on, that the best preparation for getting a sense of forgiveness is to get a right apprehension of the true nature of sin.

In the 1st chapter of Romans is an awful catalogue of the sins of the heathen. But one thing is to be particularly noted in it. There is no classification of sins; they are not assorted under such headings as venial, bad, supremely bad, unpardonable, but stand all alike in one row, all-clothed in the livery of hell; envy and murder stand side by side; whisperers, backbiters, boasters are there as well as fornicators and sodomites and the like. Having brought the Gentiles in guilty, Paul passes on to the Jews and brings them in guilty, and declares that 'there is no difference' as regards the matter of justification; the simple fact of sin disposes for ever of a man's own righteousness; some are drowned in shallow waters, some in deeper waters, but all are drowned, all lost. Then the Apostle brings in God's way of salvation, a free gift bestowed on any and all that believe, that receive it as of grace. "To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Notice the expression, 'the ungodly'; there is no line drawn anywhere to the effect that sins of a certain die may be pardoned, those of a deeper die may not be pardoned. The blood of Jesus Christ cleanseth from all sin; there is nothing in the way of sin that it cannot save from; what hinders men from being saved is that they keep away from the blood, away from Christ. Simon the Pharisee, too self-righteous to feel his need, has the freedom of society, the woman that was a sinner was under the curse of society; but the latter found salvation and the former did not.

It is a blessed thing to have been guarded, by a kindly Providence, from the more revolting forms of iniquity; but when we come to the question of forgiveness, for whom is it, there can be no classification of sinners except into this division, believers and unbelievers, in other words, receivers and non-receivers.

Pardon is to be had by the simple reception of the word that conveys it, Rom. x. 8—10. The act of the sinner is expressed by these phrases: Coming to Jesus, Looking, Receiving, Believing, Taking. Another expression is, Let God be true. Looking at the sin does not save; a river of tears could not take away the slightest taint of sin. If you know you need of Christ, look unto him, occupy yourself with him and with what he has suffered for your sin. If the atonement of Christ had not been equal to the case of the chief of sinners, He would have come to life, after being taken from the cross, and would have been crucified again for these extreme cases. But there was no need. Go preach the Gospel to every creature, says the risen Lord; gospel means glad tidings; in other words the servants of the Lord are sent *to every sinner* with the offer of salvation, and it is his if he will close with the offer. Acquiescence is all that is asked of him. A competent physician presents himself at the bedside of a patient, offering to treat his case; he has only to acquiesce. But understand: this acquiescence means the entire surrender of yourself into the hands of the Saviour, and means the reception of his Spirit to cleanse you and to reign in you. We receive Jesus as our Mediator and Reconciler, our Saviour and Guide, our Friend and our King.

ATTACKS UPON THE BIBLE.

THE *Dnyanodaya* thinks that at the present time attacks upon Christianity are remarkably numerous. It seems to our contemporary "as if non-Christian scholars and writers had all at once combined to make a fresh attack upon the Bible." It says further, "This is a good thing." It is well that Christianity should be attacked. The highest welfare of the human race demands that it should be attacked.

"The welfare of the race demands that Christianity be attacked, that the grounds of its faith be investigated, that the secret wells of its doctrines be dug open, and its hidden mysteries be laid bare. By this searching investigation into what it teaches, and what it rests upon, its falsity will be brought to light, and men be warned from trusting in its promises—or else its truth will be established, clearer than the noon-day. Christianity, therefore, welcomes these attacks."

We cannot say that we agree with our contemporary in his remarks. So far from welcoming these attacks we deplore them. We do not think that the best way to get acquainted with a religion is to attack it. We do not pursue this course when we seek to become acquainted with Hinduism, Mahomedanism or Parseeism. No man has any right to attack a religion, or a system, or a man, without having first taken pains to ascertain the true nature and claims of the same. To attack it is to assume the position of an enemy. Some one will say that an enemy will be more successful in discovering weaknesses and blemishes than one who is not incited by hatred. We do not think it. A man who has malevolence

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in his heart will be jaundiced in his perceptions, and the evil of his own heart be projected on the object of his displeasure. "Woe unto the world because of offences: it must needs be that offences will come; but woe unto the man by whom the offence cometh." Better for a man that a millstone be tied to his neck and that he be drowned in the depths of the sea, than that he should offend one of these little ones which believe on me, says Christ. The offences here are hindrances to faith, impediments to salvation.

Our contemporary has of course perfect confidence in the ability of Christianity to pass unscathed through all the opposition of the enemy, and believes that this very opposition shall be overruled for good, by bringing out a clearer demonstration of the Divine origin and sufficiency of the Bible. We agree with him in this. In the course of the thirty years that have elapsed since we ourselves were delivered from the deep darkness of infidelity, we have often had occasion to recognize this fact. But we have also had occasion to observe that they who attack the Bible trouble themselves very little about the replies that are made. The very spirit of antagonism that leads them to hurl the lance publicly against it forbids their seeing the force of the arguments used in reply. "If any man will do the will of God," says Jesus, "he shall know of my doctrine whether I speak of myself (self-moved) or of the Father that sent me." It is here taught that the way to find the real value of the Bible is to be desirous of doing the will of God. One sincerely desirous of doing the will of the Creator will not think himself bound to hurl against the Bible the various doubts brought to him by scepticism until he has taken pains to ascertain what the Bible has to say against these doubts. If Thomas had gone into the temple and told the Jews publicly his doubts about the resurrection of Christ, it is not very likely that he would have been present to see and handle the body of the Master when he next appeared to the disciples. Is it so that an Anxious Mother could not find a competent person to whom she could communicate her doubts, without telegraphing them over India through the columns of the secular press? We do not welcome these attacks, we deplore them. We know very well that "Wisdom is justified of her children," and shall continue to be, and that they who hear the voice of the Good Shepherd, and follow him, are safe in His care against all the fiery darts of the adversary; but we deprecate anything of the nature of an attack on Christianity, for the sake—1st, of the assailants themselves. They become committed to the cause which they have adopted, and to save their own credit will employ all their ingenuity, not in ascertaining truth, but in making their allegations appear te be truth. Not many of this class are converted. In this very number of the *Dnyanodaya* is a reply to some of the *Dhambaharak's* objections to the Bible. The name of this latter paper signifies, "*The Exposer of Hypocrisy.*" For Hinduism it has no reproof; it reserves its strength for assaults on Christianity. This writer quotes Luke xix. 27 to show that Christ commanded his disciples to put his enemies to death. This is a sample of the attacks made upon Christianity by our Native friends. The above writer could not read a page of the Bible in a sincere spirit without perceiving that the Gospel knows nothing of any such command given to Christ's disciples. Ever since we have been in India, and for years before it, there have been vernacular papers (sometimes English) published expressly to supply the community with objections to Christianity. That these have been answered a hundred times, makes not the slightest difference. The readers of the *Dhambaharak* trouble themselves little about any replies made to these. The objection itself answers their purpose. 2ndly, we deprecate attacks upon Christianity, because they hinder many from coming to a knowledge of the truth. Even Christians have been very seriously injured by these attacks. We were once told by a Christian friend that on a certain occasion he was calling upon a gentleman and was waiting for him in the library, when, opening a book at random, he saw there an evil suggestion concerning Christ. It was but for a moment; the gentleman came in, he closed the book, and engaged in conversation. Yet that evil suggestion remained with him for ten years, troubling and hindering him in his Christian life, till at last, unbosoming himself to some friend, he was enabled to see how utterly baseless the representation was. And there is too much reason to believe that the attacks made by Strauss, Colenso and others have done unspeakable harm by causing many to turn away from the subject of Christianity, just as the writer of this was turned away from it many of the best years of his life.

We agree with the *Dnyanodaya* in the remarks that follow:

"To be attacked is no sign of weakness. To succumb to the attack is a most evident sign of weakness; but the attack itself no more proves Christianity to be weak than the fact that a good man is tempted proves him to be a hypocrite. And at the same time that this religion is receiving so many assaults from so many quarters, it does not seem to be very much affected by them all. In working power it has never been stronger. Its practical efficiency has never been greater than it is now. In England, in Scotland, and in America the Christian Church has never been so vigorous as it is during this very period of conflict. The number of converts to Christianity added to the church during the past year in those countries alone is astounding. So while the philosophers and the scholars are sharpening their arguments and making ready their arrows against the religion of Jesus, Christian preachers and labourers are going on with their work, and never before with such marked results."

TRAINING FOR MINISTRY.—XIII.

Having taken up for study and illustration Mark vi. 1-6, we propose to go through with it.

And they were offended at him. God was not offended because Jesus remained till he was 30 years of age prosecuting his humble trade of carpenter, nor because he then received baptism at the hands of John the Baptist. His voice was heard exclaiming, "This is my beloved son in whom I am well pleased." But the Nazarenes were far from being well-pleased; they were offended. They steeled their hearts against him. They closed the doors and windows of their understanding against his words. They were unfavourably disposed, and in consequence they could not look at any evidences of his divine mission that he might give, but only at certain things which served them as arguments for rejecting him. "We hear tell of mighty deeds done by him at Capernaum and elsewhere. How is it that he never wrought such deeds among us? He had time enough. Why did he never open the eyes of blind men here? Why did he never cure some of our lepers? Was it because he was too well known here? Are the people of his own city not worthy to witness his mighty deeds, that he must go to Capernaum, where he was less known? It is a pity there was not somebody there to tell the simple people that Jesus is merely the son of Joseph the carpenter, a very good hand at making a bench or table but quite unknown to our rabbis and the last person to dream of teaching." As it was with the Master and these Nazarenes, so it has often been with His servants and the world. For a man who has not been through a regular theological curriculum, to preach the Gospel is deemed by many most objectionable. The question, however, should be, Does God acknowledge him? Does he preach the Gospel truly, and are souls blest through his testimony? If so, it is evident that over against what you regard as disqualifications God sees in him qualifications that more than counterbalance those. How much we all need to be on our guard against a habit of liking or disliking without reflection. How many have come and heard some faithful preacher of the Gospel, and gone away offended because something in his appearance, speech or method jarred against some prejudice of theirs. Others have listened, refused to yield to the impulsive feeling of dislike, have pondered and prayed, and the same word that sent others away in a censorious mood, has been blest to their salvation.

But Jesus said unto them, a prophet is not without honour, but in his own country and among his own kin, and in his own house. This may have been a proverb. It had its foundation in fact. A prophet has special difficulties to encounter where he is most known. Jealousy is awakened: why should he have been chosen as God's messenger rather than this or that man? It is not easy for men to show deference to one whom they have all along viewed as an equal. Where there has been no previous knowledge of the prophet, there is more room for the imagination to act. Let us learn from our Lord's example to lay hold of those proverbs which embody important truths, and use them to illustrate and enforce our teachings.

And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. Why could He not? Is the power of God suddenly dwarfed? Has omnipotence suffered a decrease? Was it finite or infinite power that waited upon Christ? The statement here is of the utmost importance. Divine power is swayed by divine wisdom and truth and love. There is on the part of man a state of mind that favours the revelation of God, and a state of mind that repels such revelation. The Lord Jesus withdrew from the country of the Gadarenes at their request; he would have gladly visited their cities to give eyes to the blind, ears to the deaf, and freedom to the possessed. But the reluctance of the people to receive him, after having seen that glorious specimen of his power to redeem, sufficed to turn him back. The point is this: divine power in Christ is offered for our deliverance from the fetters and burdens that sin has laid upon us, but there must be an acquiescence of

the prisoner that the power may accomplish its end. When divine power modifies matter, it does it in accordance with the laws of matter; when it operates in the spiritual world it has regard to the laws that belong to the spirit world, which is only another way of saying that it has regard to divine wisdom. We see how immense is the responsibility that belongs to us as free agents. If I shut my heart against the evidences of Christ's benign Mission, I do not merely forfeit his help for myself, but for a hundred others who stand behind me. For evil and for good we are wonderfully bound together. Let a man be in harmony with God, and the stream of divine mercy shall reach a great multitude through him; let him be disjunct from God, and the ties that bind him to his fellow-men shall only involve him and them in ruin; like Alpine travellers bound together for safety, separated from their guide, the foot of one slips on the glacier and all are hurried together over the precipice. Thus unbelief is the sin of sins, separating us from the fountain of life.

A few sick folk. Well, was there any anybody besides, in all the world, who had power to do this, of his own will? By laying on his hands to restore the sick to health? If the Nazarenes had been as open-hearted to the truth as the Samaritans (John iv.) these miracles of healing would have revolutionized the whole town. After the resurrection, all that dwelt in Lydda and Saron turned to the Lord when they saw Eneas, the paralytic, restored to health.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—As I am one of those who infer that denominational distinctions are condemned in what Paul says to the church at Corinth, and hence that your article in last week's *Guardian* on "Spiritual Affinities" puts the Apostle's teaching on this matter in an unscriptural light, I should like for the benefit of your readers to state my reasons for so doing. At the outset I would remark that the question upon which you have given your opinion is one which can be determined by an appeal to the Scriptures alone, and that suppositions such as occupy the greater part of your article are obviously out of place, so long as the main question, viz., what Paul meant to teach regarding "denominational distinctions" is left undecided. So far as I understand you, your object in writing the article in question is to show that Paul does not condemn denominational distinctions, and that such distinctions are consequently in accordance with the teaching of Scripture. Paul, in 1 Cor. i. 13 to 16, clearly condemns two things which he had heard were prevalent among the Corinthian believers—divisions (Gr. *schismata*) and contentions (Gr. *erides*). The first Greek word is only found in this epistle, where it is used three times and in each instance in a condemnatory sense. In 1 Cor. i. 13 the Apostle clearly condemns the divisions which were among the Corinthian believers as tending to strife, instead of to perfection in the same mind and judgment. In Chapter xi. 18 of the same epistle the Apostle pronounces the same condemnation regarding the divisions which existed among them with reference to the Lord's Supper, and in Chapter xii. 25, in order that there should be no schism in the body he teaches them important truths concerning their mutual relationship to each other and to Christ their head. In like manner, the Greek word translated "contentions" is only used in the epistles, and there only nine times, and invariably in the sense of disapprobation. This will at once be seen by a reference to Rom. i. 19, where it is translated "debate," and is one of the terms used to characterize those of a reprobate mind. Also in Rom. xiii. 13, 1 Cor. iii. 3, 2 Cor. xii. 20, Gal. v. 20, Phil. i. 15, 1 Tim. vi. 4, Titus iii. 9, the other places where it is used, it will be found rendered "strife," "debate," "variance," "contentions," in connection with things which the Apostle refers to only to condemn. And so with the party strife regarding Paul, Apollos, and Cephas, Paul condemns it as tending to exalt man, engender pride and draw the mind away from Christ. The Lord had enriched the Corinthian believers with wonderful gifts, for which the Apostle thanks God. They were, however, more occupied with their gifts than with Christ, and Satan thereby was allowed to gain an advantage over them. But such conduct is characterized by the Apostle as carnal (1 Cor. iii. 3 and 4), inasmuch as in this matter there was no difference between them and the heathen. And is it not so now in regard to the denominational distinctions which exist? Are they not all more or less exclusive in character? and does not this exclusiveness produce divisions or schism? The names which are applied to God's people in Scripture include *all* the members of the body of Christ—viz. "saints," "brethren" "believers," "Christians;" and they all exclude the world, being quite inapplicable to any but converted people. Hence they are conservative of the unity of the Spirit and of the broad line that separates in the sight of God the Church from the world. On the contrary, all the names invented and assumed by men fail to embrace all the members of the body of Christ, and are as applicable to the unbeliever as the believer, provided he has joined himself to any one of the existing denominations. Paul saw what the divisions and contentions among the Christians, if not checked, would culminate in; and hence his strong condemnation of them. The full development of the evil is seen in the Church of Rome, which says it is of Cephas, and it is seen also, though in a less degree of development, in Protestant denominations who, ignoring by their very names that there is but one body and one Spirit, and that they are called to manifest the unity of the Spirit in the bond of peace, bear to one another a relationship which may be termed one of armed neutrality. But what saith the Scriptures, "As the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body (1 Cor. xii. 12, 13). In conclusion I would say that this letter is written with no controversial end in view, but merely that your readers may have placed before them the other side of the important matter in question. I trust that it will be inserted, as no reply is expected from you.—Your brother in the Lord Jesus,

M. D.

[The question is not whether divisions strifes, schisms, differences in doctrine or practice are condemned in the New Testament. These things existed to some extent in the Apostolic churches, as they exist in our modern churches. The question is as to the way of dealing with these differences: Whether a man converted to God should refuse to join any church because of these differences. That because A., B. and C. do not agree among themselves, D., newly brought to the Lord, will put a still broader gulf between himself and the others. Is this the Apostolic way? We have not so learned Christ.—*Ed. B. G.*]

NOTICE.

As the Postal authorities require us to pay for the transmission of the *Guardian* via Brindisi to England, by book-post, about Rs. 5 per annum (5-8ths of the cost of subscription), as the rate via Southampton has been reduced to 9 pies, and as the Steamer now leaves on Monday, two days after our publishing day, we think our subscribers in England will be content to have the paper come in that way. The annual cost of postage by the cheaper route will be Rs. 2-7. The amount saved we will place to their credit. A guinea a year will cover the cost of the paper with postage to England for a year. If any of our friends still wish their paper sent by Brindisi, they will kindly let us know.

Epitome of News.

SATURDAY, SEPTEMBER 26.

—The *Bombay Gazette* thinks it strange that farming operations upon the hills, or other suitable localities in India, should find little or no favour in the sight of Anglo-Indians of the day.

—After the opening of the Nizam's State Railway, Oct. 8th, there will be daily trains each way between Waddy and Secunderabad.

—A Parsee carpenter drowned himself in a well on the Esplanade, on Thursday last.

—Mr. J. C. Hall, of the Revenue Survey, tried for shooting a number of Natives, and brought in insane, left yesterday for England under custody. The rule in England is that lunatics who have committed what would be capital crimes were they sane, are to be kept in asylums all their life, though they should become perfectly sane.

—A Parsee in America, writing to the *Times of India*, gives this account of a new hotel at Saratoga: "It is the property of Mr. A. T. Stewart, the millionaire of New York. This new building is something very grand. To give you an idea of its size, I may say that it is four times as large as the new Secretariat building on the Esplanade, Bombay, and it is five storeys high. In spite of its vastness, the proprietor finds it insufficient, and proposes to add another wing to it next year. This hotel is capable of accommodating 2,000 persons with their families. The number of coloured waiters is 300, with numerous other subordinates. In its spacious dining hall 800 persons dine at the same time; and when all the chandeliers are lighted, the sight is really splendid. The expense per head is no less than £2 per day."

The writer says he is about to become an itinerant lecturer: "Thus I hope within a few months to sound the name of the noble Parsees, the descendants of the still nobler race of the ancient Persians, throughout the length and breadth of the Continent of America."

—All the prisoners who lately escaped from the Baroda jail have been apprehended.

—*Vanity Fair:* "Who is responsible for the death by starvation of 107 persons last year in the Metropolis alone? Nobody, of course. A rash person of the name of Shaen once ventured to say that a fool with a touch of the brute in him might preside over the direction of a workhouse, but a fine of £600 convinced him of the error under which he had been labouring. My private impression is, however, that some highly respectable clerk in the Poor Law Board may one day be subjected to unpleasant interrogatories in Heaven's Chancery. A hundred human beings slowly tortured out of this world! And after all our statesmen had done for them! Mr. Disraeli had given them the franchise, and Mr. Gladstone the ballot. If this is not enough for dinner, what more would they have?"

Gin!

MONDAY, SEPTEMBER 28.

—From the 5th of October next (inclusive) the English Mail steamer will leave Bombay every Monday at 7 p. m. The steamers of the 12th and 26th, will go through to Southampton.

—Rain-fall, up to Saturday, in Byculla, 94 inches; Fort, 90.

—The *Englishman* informs us that the Rev. A. N. Somerville, of Glasgow, well known, and much respected in Scotland, will come to Calcutta this cold season, under the auspices of the Anglo-Indian Union, of which the Reverend Mr. Fordyce is at present the head in India. Mr. Somerville's work will, it is believed, be confined to the Presidency, so that the congregation of the Free Church of Scotland in Wellesley Street, which has been for some time without a regular minister, will doubtless benefit from his presence here.

—*Bombay Gazette:* "A correspondent informs us that the three boys who were killed in the storm which raged over Tanna on Wednesday were tending cattle on the shore of the creek behind the civil jail, and sought refuge in a verandah from the storm. The lightning struck a post of the verandah and shivered it into splinters, and instantaneously killed the three boys. One boy was scorched all over and shrunk like a piece of burnt leather; another boy was scarred down the right side; on the body of the third boy there was only one small mark on the shoulder. Two men were killed at Kalwa, on the further side of the Tanna creek, near to or in the railway tunnel which passes through Persik Hill."

—The young Bengali, Peary Mohun Dass, who stood charged with murdering an Armenian by name Sarkies, at Wellington Square, Calcutta, has been acquitted of the capital offence at the Criminal Sessions of the High Court, and found guilty on a minor count. He was sentenced to three months' simple imprisonment only.

—The sentence of the Court Martial held at Bangalore upon the sepoy Ramasawmy, of the 36th N. I., for murdering a Native Officer, is death by hanging.

—*Friend of India:* "There is a Hindoo festival observed at Jumalpore, the ceremonial of which consists in the native ladies using a hundred tooth-brushes during one day. Several countries in the West might very well adopt some portion of the custom—strange as it may at first seem."

We never have seen a Hindoo tooth-brush. The Natives use sticks as mouth-cleaners. For some

time we have been strongly of opinion, that the Western tooth-brush has something to do with the bad teeth that now give so much work (and wealth) to the dentists. Most people use a hard brush, and use considerable violence. Three minutes a day means an hour and a half a month; 18 hours a year; in 12 years we have *nine days* of hard rubbing which would go far to rub away iron nails. Teeth can be kept clean without this costly violence.

—The *Lucknow Witness* hears of a work of grace at Nynee Tal. Conversions daily, and Christians working zealously.

Tuesday, September 29.

—Brig. Genl. W. V. Shewell, Quarter Master B. A., died suddenly at Poona, Sunday afternoon, of apoplexy.

—The Cotton shipped at Bombay for Europe in the year 1873-4, amounted to 1,194,223 bales.

—General Morin has just exhibited before the French Academy a bottle containing eight kilogrammes of osmium, the most poisonous metal known. This is enough, he exclaimed, "to poison the universe, as one milligramme of osmium diffused through one hundred cubic metres of air renders it irrespirable."

—The Pastoral Aid Society of Victoria, which combines Episcopalians and Presbyterians, in assisting outlying districts, where it is thought better to support one church well than two badly, has been pushing its advocacy too far for a section of the English Church. The Scotch service has been conducted in Episcopalian buildings in Melbourne and Geelong, and compensating liberties have been taken with Presbyterian buildings by the Episcopalians. Some of the Anglican dignitaries who had encouraged these interchanges have thought it prudent to draw back in deference to their weaker brethren, who are troubled by the intrusions of an ordination which they refuse to recoguize. A correspondence has been carried on through the *Argus*, in which the protectors of the invaded domain of apostolical succession are answered by reference to the recommendations of union in a recent Charge of the Archbishop of Canterbury, and to the use of Westminster Abbey permitted by Dean Stanley.

—The following is an alphabetical list (according to their surnames) of the candidates who have successfully passed the First examination for L. M. *in connection with the Bombay University* :—

First Division.—Mehta, Balukram Sobharam; Mistri, Dinshaw Dorabjee.

Second Division.—Alvares, Nicolas Santanna; Cama, Ardaseer Pestonjee; Da Silva, Pascoal Manoel; Desai, Manilal Gungadas; De Souza, Joseph A. Dias, Victorino; Devecha, Framjee Ruttonjee; D'Oliveira, Braz A. Fonseca, Caetano; Jervis, Henry; Kaji, Lullubhai Bhugwandas; Koyajee, Byramjee Nusserwanjee; Mistri, Cowasjee Hormusjee; Mulana, Sorabjee Pallonjee; Sunjana, Cowasjee Cursetjee; and Vyas, Shivanath Ramnath.

—The *True Catholic*: Since I last wrote the American Unitarian Association has been holding its annual meeting. The time of the Association was largely occupied with the question as to whether or not the name of a Rev. Mr. Potter should be excluded from the "Year Book." Mr. Potter had written to the Secretary: "Unitarian I am with reference to the Trinity, but Christian I no longer call myself, and have said so in public." The friends of Mr. Potter, and others, who thought they were speaking in the interests of Christian liberty, protested against the exclusion, on the ground that Christianity was not a name, but a thing—not a profession, but a reality; and that Mr. Potter was admitted to be (according to their standards) as good a Christian as could easily be found in the state of Massachusetts. It seemed to some persons like a persecution for opinion's sake; to others, like putting the form above the spirit (I am giving a report of the debate as it appeared to the Rev. James Freeman Clarke, D. D., a prominent Unitarian minister of Boston); to others, like a breach of Christian unity, and a casting out of the fellowship of the body one whose communion it was most desirable to retain. The more conservative men carried the day, and the name was excluded. The majority did not want to confess they were 'no longer Christian.'"

Wednesday, September 30.

—A fresh stream has been discovered somewhere near the Saturmuttee in Dusokrai Prugna. Simple-minded Hindoos, believing this to be a miracle, repair by thousands to the spot, to take a plunge into and drink a dose of the sacred stream.—*Guzerat Mitra.*

—Fifty-one native newspapers are at present published in the Bombay Presidency. Of these, 18 are Guzerathee, 16 Marathee, 13 Anglo-Marathee, 3 Anglo-Guzerathee and 1 Hindoostanee.

—*Revue des deux Mondes*: "In science nothing is decisive. Experimental truths are essentially unstable and provisionary, and that which is called the precision of a number is often only a fiction, which is law till the day it is dethroned by another fiction. The history of science proves that a problem is never finished,—that measurements have ever to be begun anew,—that the most probable results are not those which are nearest to truth,—and that real progress may consist in retracing our steps. Astronomers know only too well the weariness and watchings entailed by the least modification in what they call their "constant numbers,' which are the pivot of their formulæ. Always working with space, with them it is a question of measuring that which is immeasurable, and therefore they can only supplement the insufficiency of the means of observation by accumulating measurements as grains of sand."

—The *Bengalee* describes the assumptions of the Brahmo Somajists as follows:—"The Hero-worship of Carlyle and the Representative Men of Emerson seem to have turned the heads of our Brahmo brethren, who have excogitated out of them a new dispensation for the nineteenth century. We are told that God sends great men from time to time to regenerate the world. Thus came Buddha, Jesus, Mahomet, Nanuk and Chaitanya. Baboo Keshub Chunder Sen, we learn, is the Messenger of God for this age. He is the Great Man *par excellence* of our time. He has been sent into the world with a number of the Elect or 'covenanted' servants of God. These are the missionaries of the Brahmo Somaj of India. They are appointed by God, and God alone can dismiss them; the ordinary Brahmos have nothing to do in the matter. As through a pair of spectacles external things are seen more distinctly than they are with the naked eye, so through the Great Man God is seen more distinctly than through our unassisted human faculties. The Great Man and his 'covenanted' companions receive direct commands from the Most High; and it is the duty of the ordinary Brahmos to regulate their lives thereby. These commands come in the form of Inspiration; and they may have to do with such concerns as messing together, or choosing an employment. The Great Man, his covenanted coadjutors, the commands they receive, the institutions they establish, constitute the Special Dispensation for this age. Thus the two lodging-houses *Bharat Asram* and *Brahmo Nikaton*, the three periodicals, the *Mirror*, the *Sulabh*, and the *Dhurmatatwa*, the Female Normal School, the Indian Reform Association, the Missionaries and Keshub Baboo, all come within the New Dispensation. What is done within the pale of this Dispensation is sure to benefit the world and is thus of immense value; what is attempted out of its pale, however good in appearance, such as the Widow Remarriage Movement of Pandit Eshwara Chunder Vidyasagar, the Spread of Education by our enlightened countrymen, &c. has hardly any value. In matters spiritual, Baboo Keshub Chunder Sen, the Messenger of God, is infallible; and all the Brahmos should shape their doctrines according to his dictation. Those who do not join the New Dispensation are acting in opposition to the will of God; they are thus impious men, with whom a believer ought not to be on friendly terms."

Thursday, October 1.

—*Bombay Gazette*; Lahore, 30: "It is intimated that Mahomed Yakoob Khan has sent two regiments against Furrah. The Ruler of Kandahar has advised the commandants of the regiments not to attack Furrah as the Ameer of Cabul would most assuredly imprison their families."

"The event of the week at home which has been most talked about is the "perversion" of the Marquis of Ripon to the Roman Catholic Church. His lordship's resignation of the office of Grand Master of Freemasons in England excited much surprise, as such an occurrence, it is said, had never been known before; but when it was announced that the noble marquis had become a Roman Catholic, there was of course no further explanation needed. His lordship is undoubtedly a rich prize for the Roman Catholic Church. One of the organs of the Jesuits in Belgium declares his conversion to be "a symptom full of consolation and hope," in the midst of the mourning of the Church, persecuted in its chief and its mission."

—*Deccan Herald*: "The two European passengers who assaulted the Jew near Tullygaum, while travelling in the same compartment with them in the G. I. P. Railway down train to Poona, were convicted of the offence by Dr. Fraser, Railway Magistrate, and fined Rs. 50 and Rs. 25 respectively. The case was prosecuted on account of the Company by Mr. Sutherland, Poona station-master."

—From the Report of the Investigating Committee of the Plymouth Church on the Beecher-Tilton scandal: Though much had been said, and the committee observed, not without some justice, of the extraordinary words and tenor of Mr. Beecher's letters, yet they consider that there is not a letter nor any act of Mr. Beecher, however ill-judged, through these four years of anxiety and grief, which cannot be accounted for upon the plain theory that he was trying to suppress an outrageous scandal which consisted of the false accusations against him made by a reputable woman, and, further, that he was endeavouring to help a man whom he believed he had unduly injured in a business matter upon representations which he was afterwards made to believe, chiefly by Moulton, were not well founded. The committee add, however, that they cannot but express their regret at two errors into which Mr. Beecher fell. While they recognise the appalling disaster which seemed imminent when he was confronted by a professedly injured husband with a charge on the part of his wife of impure proposals from him to her, yet they feel that in an hour of such demoralisation the pestor should have sought counsel from Christian men of his own brotherhood rather than rely on the counsel of a man of whom he knew so little, and whose character, as the issue proved, he so sadly misjudged. He also erred in not guarding so closely his relations with the family of Mr. Tilton that there could be no possibility for fear in his own case of undue affection by Mrs. Tilton for him through any heedless friendship or agency of his.

Seeing what manner of men Tilton and Moulton are, the committee express wonder that Mr. Beecher should entrust any interest of his to their keeping. When they look back upon the record made by this sad story, they feel like visiting even upon the suffering head and heart of their pastor the severest censure, and this not less because they revere and love him, and know that no man in all their land is more beloved. It is because he is so beloved that they would chide him in no uncertain words for imperilling so much and so often the precious interests confided to him. The committee are of opinion, however, that there is nothing whatever disclosed by the evidence which proves that the accused parties have either been found together under any suspicious circumstances, while there is no proof of clandestine correspondence or attempts in that direction. The usual facts and circumstances suggestive of wrong-doing are utterly wanting in this case. The committee do not defend the course of Mrs. Tilton, whose conduct upon any theory of human responsibility is indefensible. They note, however, that they have evidence before them showing that cases of undue dominancy by a husband of strong will over a wife whose mental powers are weakened by disease and domestic suffering are not infrequent. As regards Mr. Tilton, they say, before and after his espousal of the new marital philosophy, signs of degeneracy were setting in which have made him a discredited man in their community, while Mr. Beecher has been living in the clear light of noonday before his people and before all men a life of great Christian usefulness and incessant work, and none have known him but to admire and love him. The committee then find from the evidence that he did not at any time or place whatever commit adultery with Mrs. Tilton, that he never made any unchaste or improper remark, proffer, or solicitation to her of any kind or description whatever, and that nothing whatever was in the evidence that should impair the perfect confidence of the Plymouth Church or of the world in the Christian character and integrity of Henry Ward Beecher, and they pray that the peace of God may rest and abide with Plymouth Church and her beloved pastor, so long and so much afflicted.

—M. Durnof and his wife ascended in a balloon at Calais, in unfavourable weather, because the crowd chaffed them with cowardice. They were picked up next day, in the North Sea, by a fishing-smack.

—*Times of India*: "On the 1st of July 1857, at half-past eight o'clock in the morning, the Residency at Indore was suddenly attacked by the troops which the Maharajah Holkar had sent for its protection. The opening of the guns upon the building was the signal for the slaughter of British subjects, European and Native, wherever they

could be found throughout the station. Women and children, and men unarmed, were set upon in their houses, or slain in flight, and thirty-nine in all were thus butchered. Saadut Khan, a man of substance and position in the service of the Durbar, gave the signal for attack. This morning has been fixed for his execution at Indore, for his share in the bloody work of that day."

—800 were present at the Grand Choral Festival at the Cathedral of St. Thomas on Tuesday, and Rs. 278 were collected.

—*Overland Mail*, Sept. 11 : Victor Hugo writes to the Congress which is sitting at Geneva, giving his opinion that political events point to the coming formation of the United States of Europe.

Numerous Conservative celebrations of electoral victories have taken place this week.

News have been received of the failure of the Austrian North Polar expedition.

Five thousand persons have attended the Old Catholic Congress at Freiburg. Enthusiastic cheers were given for the Emperor William.

Amongst the deaths recorded this week are :— Earl of Romney ; Lord George Manners, M. P. ; Lady Knatchbull ; Sir J. Rennie, C. E. ; Mr. C. Gilpin, M. P. ; Lieut.-Gen. Sir H. K. Storks ; Lieut.-Gen. T. F. Flemyng, Bengal Staff Corps ; Lieut.-Col. G. Ranken, late 69th Bengal N. I. ; and Mr. C. J. Grey, late of Bangalore.

Three additional lines of railway communication are now being made to the Alexandra Palace, viz.:— The Great Eastern Railway Company are constructing a new and direct line from their station at Bishopsgate ; a new company is forming, at a cost of 16,000*l*., a line from the Enfield Branch Junction of the Great Eastern line, a distance of four miles, direct into the Palace grounds ; whilst a third company is engaged on a branch line, 1½ mile in length, from the Tottenham and Hampstead Junction Railway to the Edgware Branch of the Great Northern Railway, and then from Highgate station to the Palace. The estimated cost of this enterprise is 320,000*l*.

The *World* says the Queen has paid the debts of the Prince of Wales. (*See* Tel. News.)

The new Pastors' College in connection with the Metropolitan Tabernacle at Newington was formally opened by Mr Spurgeon on Sept. 8, in the presence of about 400 members of his congregation.

Last evening a frightful railway accident occurred at Thorpe, near Norwich. Fifteen persons are reported to have been killed, and from thirty to forty wounded. It appears that at ten minutes to 9 P. M. the mail train left Yarmouth for Norwich, and that the express train from Norwich to Yarmouth dashed into it nearly opposite Thorpe Gardens. The collision appears to have been fearful, and the carriages were piled one above another, or rolled many yards away from the line.

—*Evangelical Christendom :* "The Free Church of Scotland has sustained a severe loss by the decease of Dr. Fairbairn, Principal and Professor of Theology in the Glasgow College. An erudite scholar, a man of remarkably sound and careful judgment, and of conciliatory character and disposition, and a most instructive Christian author, he stood especially high in the estimation not only of his ministerial brethren and of the members of the entire Free Church communion, but also of the Christian public throughout the whole of Scotland. In Free Church affairs generally he took a leading and important part. As a professor he was eminently successful ; his lectures were thoroughly appreciated by the students both at Aberdeen and Glasgow, and his "Typology" of Scripture is a work of transcendant and universally aeknowledged ability. Personally, he was, by all with whom he came in contact, universally respected and beloved, and his sudden death leaves a melancholy blank in the communion of which he was a member."

Friday, October 2.

—Colonel Field, C. B., Judge Advocate-General of the Bombay Army, vacates his appointment, from the 1st October, on succeeding to the Colonels' allowances. Colonel Maude, Deputy Judge-Advocate, is to succeed Colonel Field.

— We are rather surprised to see the following account of the Santhals (in the *Times of India*) : An eye-witness, who has recently paid them a visit, was quite charmed with the air of comfort and rural ease which distinguishes their humble dwellings, far away amongst the green fields and tangled bushes of Sonthalia. The Sonthal villages, remarks this traveller, were some of the prettiest he had seen in India. The structures are substantial, if not elegant, and, above all, remarkably clean. Those in the poorest villages are pronounced superior to the dwellings of the better class in Ireland."

We did not think they were so well to do.

—A Marwadi has brought an action of defamation against some of his caste people for calling his wife a witch and thus effecting the exclusion from caste of himself and wife. One of his allegations was that his wife would be subjected to torture by the Rajah of Jodhpore, his native country, when they went back there. The parties apologized.

—The *Times of India* hears that the Moplahs are again excited.

—The *Contemporary Review* for October will contain an important article by Mr. Gladstone on Ritualists and Ritualism, important if outspoken.

—A European convert to Islamism, Shumshooddeen James Williams, has been sentenced to 14 days' rigorous imprisonment for cheating.

—*Deccan Herald :* "The value and extent of the iron ores in the Central Provinces have been fully attested by Messrs. Bauerman, Hughes and Ness. Mr. Bauerman places the Lohara ores in the *first rank* of the Indian iron ores he saw, while Mr. Hughes speaking of Lohara, terms it 'one of the marvels of the Indian mineral world.' Mr. Ness says of it that it is one of the best ore fields in the world, and thinks that fully 3¼ million tons of pig iron may be obtained from this single place."

—Deaths last week, 313.

—The Gaekwar has been entertaining himself and the people of Baroda with fights between rhinoceroses, bullocks and elephants.

Selections.

PERFECTION—WHAT IS IT ?*

BY J. DENHAM SMITH.

We are only happy as we are in the truth, and as the truth brings us into God. God's people need much just now to be helped and guided in the truth.

No doubt the child of God should be in liberty ; that is his only true state, as shown in Rom. viii. Rom. vii. shows us how we have got into it ; but then, as another has said, "I must first be *in* the seventh of Romans before I can get *out* of it." Many have never been rightly in it. They have never known the true misery and wretchedness of themselves in the light of God's own searching law ; never known, or known but too slightly, the "O wretched man that I am !" Others, I believe, have been *in* it for a long time when they ought to have been *out* of it, and who on getting out call it a higher life ; whereas *being out of it*, in liberty and joy, is the only true life which God owns as that which is natural to us as Christians.

It is wonderful just now how Scripture is being pressed in a wrong way. Thus, for example, the getting out of Rom. vii. is often used as if it were quite exceptional ; whereas triumph and joy are simply elemental to our true life as Christians.

Romans vi. is made to say, that we in ourselves are dead, and that *sin* in us is dead ; whereas what it teaches is, we are to *reckon* ourselves dead, that as we *have* died in Christ, sin in us, in Christ's death, received its deserved doom. But nowhere does Scripture teach *sin* to be dead ; what it does teach is, that having died to it in Christ, *judicially*, we are to be dead to it *morally*.

The great truth in Rom. vi. is, that we *have* died in Christ, and that we are made alive *in Christ* before God. The death and the life are alike *in Christ*. And on these two truths are built corresponding truths, viz., that we are to live as those who have thus died, and who are alive in Christ before God. The doctrine is, that we are not now in a *sin*-state. Sin had dominion over us. We were *in* its dominion where it asserted its right over us. We owed it death ; but Christ by dying has paid what we owed, and taken us completely out of it.

Now I must know this if I am to be happy ; also how I am related to the "body of sin." To faith the "body of sin" has been judicially annihilated, but in no other sense annihilated : our old man was crucified with Christ when Christ died for us. Now, therefore, let its life be nullified in us. As said by another : "Sin, properly speaking, has no body now to claim as its own ; its title to it has been blotted out by the death of Christ. Hence all our members have changed masters." The body is the Lord's ; we are the Lord's. We have died with our Substitute. He is raised from the dead, and we are raised up together with Him. Hence also another thing—being one with Him in resurrection, *we are alive in Him before God*. Thus we are to reckon ourselves to be dead unto sin but alive unto God, *both* IN OUR LORD JESUS CHRIST, and *not* in ourselves.

Those words, "*have died*," are most important to know, for they direct our eyes *backwards* on Christ, and not *inwards* upon ourselves. Our teaching on these chapters needs to be very clear and simple, and convincing as to Christ. . . . Their great value is that they unfold *Christ*, and the believer as associated with Him. They indicate the blessedness there is for us now in Christ, which Paul knew, and which seems for the most part to be gone from many Christians. That blessedness is that our true life is before God in heaven, where Christ now is, and that we are in spirit where He is ; and in standing before God *as He is*, even *Christ*, who is the beginning of the new creation of God.

Romans viii. is not our full blessedness. Full liberty is there ; our hope is there ; God's purposes and His counselled glories are there. But 1 Cor. xv. shows Christ gone into heaven, *the Heavenly One* ; and the believer, as now already there, and as He is, that "HEAVENLY ONE." What more wonderful ? "*As is the Heavenly* (Christ), *so also are they who are heavenly*." This is perfection truly, *but it is perfection in Christ*—blessedness truly, but *it is all in Christ*. As to our own personal perfection, what is it ? Where will it be, and when ? Our only true perfection is, that we are to be as Christ *glorified* at His coming. Never till then. For this we have been predestinated, that we may be "*conformed to the image of the Son*."

We shall attain to it when we awake in His likeness. Never before. Our perfection is to be what He Himself is as very man—GLORIFIED. This is our true goal. It was a *glorified* Christ whom Paul saw. He is to fashion our bodies of humiliation like unto His glorious body—in fact, like unto Himself, as in Rom. viii. 29. Thus it is *there*, beloved friends, your eye is to be directed. There *alone* is our TRUE PERFECTION.

I look up into heaven, and I see the wonderful, glorious Son of the living God—holy, blessed—what words *can* describe Him ? I see His person beauteous, radiant with glory. His love—who can tell it ? Dear children of God, your thought of what this last blessedness will be depends on what is *now* your sense of Christ Paul had an ever-attaining sense of it. Overlooking all meaner perfections, like intermediate experiences, he could say, "Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend (or lay hold of) that for which also I am apprehended (or laid hold) of Christ Jesus." And again, looking beyond all else, all else either here or in the paradise of God—"If by any means I might attain to the resurrection from among the dead."

As to any *present* perfection ; there is *a* perfection surely. But what is it ? Very different from what many are thinking of just now. It was Eve's perfection in Eden's innocency never to know she was unclothed—so little was she to have any thought of herself, being occupied with him with whom she was by God made one, or rather with Him from whom the ineffable blessedness she enjoyed had come. So a saint's present perfection is to be so taken up with Christ that self and all else are lost sight of.

This was how Paul was in the third heaven. He said he did not know if he were in the body or out of it—giving us thus a sweet idea of what is the state of our own disembodied ones. They are absent from the body and present with the Lord, but are doubtless so engaged with Him that, like Paul, they may not know, or for the time feel the absence of the body. Yet they will know when the true perfection comes, for then the *eye* will see Him and be satisfied with seeing—the whole body will be radiant with the beauty and blessedness and glory of the Lord Himself.

Alas, many are not thus looking ! It is not at Christ they are looking, but at themselves. Their constant looking at self, or at their own faith, beclouds them of that true perfectness which is now theirs in Christ, and of this glorious personal perfectness which soon awaits them.

Dear friends, we *are* to be personally sanctified. We are to be holy. We are to be ever in the enjoyment of an ever-growing communion with the unclouded face of our Father in heaven. But it is not to be attained by law-keeping, or self-keeping or by a dozing dreaming of a being satisfied with self. A mere improvement of temper is not enough Freedom from inordinate cares is not all. The Bible never contemplates Christians continuing in these

* Reprinted by special request from *The British Herald*, with corrections and additions by the writer.—*Ed. Golden Lamp.*

Ours is to be the "unveiled face" of such an one as Paul, looking not at self, or at faith, or at the work of Christ in us, but at Christ HIMSELF in the glory, and so to be "changed into the same image from glory to glory, as by the Spirit of the Lord." They who do not thus look miss the personal holiness and divine beauty which are the glorious moral effect of such looking.

Dear friends, every *word* of God is of use. It is not *a* look, or any *one act* of looking, it is "look*ing*" —that "*looking*" which becomes a life-long act and habit of the soul, and gives a life-long moral adding of glory to glory to our characters and lives, our words and actions, as living epistles of Christ, known and read of all men.

It is not looking at faith, or self, or at Christ merely as He was here in this world, or on the work of Christ which is in us even—all which is a lowering of the standard, as it is a missing of the blessedness of true Christian life. The true Christian standard is *all* CHRIST; not only Christ here dying for us, that, of course; nor Christ as setting us an example, and living in us, that also, of course; but Christ risen from the dead— A CHRIST IN HEAVEN—completely beyond the level of things here—a Christ such as Paul at his conversion saw—One who is gone up into heaven for us, appearing in the very presence of God—so that we are as much beyond the death that was due to us here as is Christ, and as much freed from the doom of sin as is Christ; as loved and as accepted before God, and as righteous and holy as is Christ. Our *true life* is IN HEAVEN, *before God, in Christ.*

Our standing thus in Christ is not an attainment, not the result of years of soul-striving and toiling, but ours the moment Christ is seen and believed—all rooting in God's love through Christ, which love is shed abroad in our hearts by the Holy Ghost given unto us, even the perfect love which casts out fear. Such, in few words, is the blessedness in Christ of every child of God. And what is called our Christian state here, our personal holiness, comes of faith being occupied, according to our sense of what Christ is and of what we are in and with Christ Himself, who is *in heaven.*

Ah, it is a poor thing to be brought from the low condition of being wretched in self, to be satisfied with self! What I am speaking of is being satisfied with Christ, and the glorious moral transforming power of it over our whole character and lives. Christ is gone up from the world, so in spirit have we. Christ has sanctified Himself, put Himself outside this present evil age. If we have gone to Him outside the camp, we are where He is. His perfection could not link itself with the course of this age—its habits, pastimes, its so-called pleasures, or its tastes—nor can ours. This is the true moral effect of the Christ who is in heaven being formed in us by the power of the Spirit who also is in us; this too is our highest life to be lived on earth—the only one, as I have said, natural to a true child of God.

Many who have been living on the low ground of always being wretched—the law and sin-wretchedness of Rom. vii.—merely hoping they were saved, but who have now got into a sense of God's love to them as saved sinners, and into the enjoyment of a corresponding communion with God, have an advance surely. It is blessed for them to *know* that they *are* saved, that the love of God *is* shed abroad in their hearts, that they have now communion with God, that they have a power against sin which once they had not; all this is truly an advance. But on what? for what they had seems to have been as near to nothing as possible.

This advance is only the normal state of one just out of the seventh and into the eighth of Romans. I know it is blessed truly, but it is not all; the scene in which we are placed gives us to look far higher than any such attainments or acquirements in ourselves. The work wrought by Christ in me is one thing, but Christ Himself in heaven is quite another.—(*To be continued.*)

"MOTHER, IS THIS THE DAY FOR BREAD?"

"Seeing is believing," an old proverb says. Oh, friends, how forcibly one felt this morning that seeing is *realizing!* Will you "come and see"? Shall we leave the Refuge together that has befriended so many an uncared-for, homeless one, and is now sheltering little "Annie"? She has to see a dying mother; so, with a little hand in ours, we trace these East-end streets. A lesson by the wayside teaches our hearts, coming through that pale wee lassie of five with—

"As a little child relies
On a care beyond its own,
Knows it's neither strong nor wise,
Fears to stir one step alone,
Let me thus with Thee abide,
As my Father, Guard, and Guide."

These are the words and desires that rise as we watch the little one so trustingly being led.

But as we near the familiar court, she seems to *lead us*; and then, rushing in at a small entrance, she clambers a narrow stair. Following her closely, we are in time to see the mother's embrace, as she murmurs, "My darling child!" She is very ill. Consumption has almost landed her in the mansions above; for she knows whom she has believed, and is not afraid to go; "only waiting" the Master's call to depart, and be at rest. With what thankfulness she speaks of the Home her Annie has found! "Oh, do give dear Miss Macpherson my blessing, and tell her I *know* she will be a mother to my child, and I can die happy—quite satisfied for her. She will be brought up in the fear of God." But there is a little one of two that is on the mother's heart. How she pleads that he may be rescued also! "They can only be growing up bad in this dreadful place." Even Annie (not much better herself a fortnight ago) seems to take up the burden, as she cries—"Oh, mother, Ernie is just like a little black sweep. I wish he wasn't out in the streets." Presently she slips down the stair, and we hear her say to her big brother of twenty—"Alfred, why *can't* you wash Ernie's face? I'm sure you're big enough." Perhaps he would say, "That's woman's work." And ah, isn't it? Thank God, there are women to whom it is true joy to tend those pinched, neglected little ones, and who long to rescue many such babies from certain ruin. But the gold and the silver that should aid them—where is it? Will not this heart-rending story call it forth? Just listen as that mother of seven tells us her sore struggle. The father, who she fondly says "never found a fault with wife or children," called away; their weekly £3 gone; all had to be pawned; the better neighbourhood left; and still they are *starving.*

Oh, friends, that word would stir your hearts, if you knew the meaning of it—if you had "*gone through it yourself.*" Some days nothing all day. A little relief comes with the parish allowance; but many a morning those hungry voices ask—"*Mother, is this the day for bread?*" Hear in fancy your loved and cherished little ones asking this, and you will feel for that mother's heart. She recalls one day that she left them crying for bread; but she left *One* with them—the children's Friend. *He* quieted them; and when after two hours the mother returned, she found them sleeping. "But, oh," she said, "that sight just broke my heart, so starved they looked—even the baby in Lizzie's arms—all just like little skeletons! I couldn't help it; I just sat down and wept." Only with tears could we listen to such a tale. No other response would come as we took in the picture; and it did not mend our sorrow when she added, "There were thousands such as them." Oh, the *intense* longing that her voice could reach to these drawing-rooms yonder! Will not the echo of it, coming in this form, cause some, not in imagination merely, but in reality, to "come and see"? Climb the dark stair, and hear for yourself these melting stories, which will fill your heart with pity, and not leave you wondering what will interest next What a privilege, yea, high honour, it is to be allowed to take messages for Jesus! It was stated lately in a crowded gathering of six thousand, as the misery of the poor was dwelt on, that "if God were to ask the angels in heaven if any were willing to spend fifty or a hundred years down here to befriend some little shoeless, homeless boy, for whom no Christian was caring, to tell him of Jesus, and lead him to heaven, why, in three minutes," were the burning words, "I don't believe there'd be an angel left within the pearly gates."

(*Home of Industry, occasional paper.*)

Miscellany

—*Christian*, August 20; Conferences at Sheriffhales and Lilleshall:—

"On Friday afternoon a numerous party responded to the kind invitation of the Duchess to meet at the Hall for a similar conference to that of the day before. A tent was erected on the terrace, between the Hall and the beautiful flower-garden which lies below. This tent was completely filled, and a considerable number stood or sat outside. Our space will not allow us to report the proceedings at any length.

The principal speaker on this occasion was a lady—Mrs. Pearsall Smith, of the United States.

Mrs Smith has a bright, happy, expressive face, a marvellous voice, a simple, natural, and winning manner, and a straightforward style. She is serious enough to be racy, pointed, incisive; and yet, like all genial, tender natures, hers contains a large store of humour, which just showed itself along the course of the address in a suppressed form, now and then gleaming forth brightly, and lighting up the countenance of the audience with a smile. The theme she had chosen was a great one, "The higher Christian life"—the possession, as she put it, of the promised land, full of corn, and wine, and oil, and glorified by the abiding presence of the Most High. On the possibility of this, as an ordinary Christian experience, she dwelt with a strength of personal conviction, and a variety of proof, which seemed irresistible. Taking as the groundwork and the inspiration of her address that early history of Israel in Egypt, the wilderness, and Canaan—which appears exhaustless in its suggestive analogies with later human life and Divine providence—she touched these facts again with all the tact and insight of a bright womanly intellect, till they sounded as fresh as the first time they were heard. Thus for an hour of rapid speech she expatiated with a power and eloquence which astonished as well as moved the auditors.

At the request of the vicar, Lord Radstock rose and briefly addressed the congregation from the narrative of the Prodigal Son. He commented on the parable, and was especially felicitous in the treatment of the elder brother, whom we have no doubt he has often met since he took to his present evangelistic courses.

The meeting concluded with singing and prayer. At its close Mr. O'Rorke announced a meeting at Lilleshall schoolroom last evening, which, we understand, would be chiefly addressed by Lord Radstock; and a second address by Mrs. Pearsall Smith in the tent at the Hall this morning (Saturday), at eleven o'clock. He also intimated the pleasure of her grace the Duchess that those who wished should stay and take tea, which was set on the lawn, and proved a very acceptable refreshment."

—The following notes on Romans vi. are from Alford:

"Rom. vi. 1, 2.—'What then shall we say? May we persist in sin that grace may multiply? God forbid. We who died (once for all) to sin (became as separate from, and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life), how any longer shall we live in it?'

"Ver. 6.—'Knowing this, that our old man (former self, personality before our new birth—not merely the guilt of sin, nor the power of sin, but the *man*) was crucified with Him (which is not only by virtue of, but also *in the likeness of*, Christ's death, as signal, as entire, as much a death of cutting off and putting to shame and pain) in order that the body of sin might be annulled (nor is ["the body of sin"] "the totality of sin," nor "the substance or essence of sin," nor "the mass of sin," but "the body which belongs to or serves sin," in which sin rules or is manifested), might be rendered *powerless*, annulled as far as activity and energy.'

"Ver. 8.—'Now if we died with Christ, we believe that we shall also (the future, because the life here begun, is not here completed) live with Him.'

"Ver. 9.—'This and the following verse explain what sort of life with Christ is meant, by what we know of the resurrection-life of Christ Himself.'

"Ver. 10.—'For the death which He died unto sin, He died once for all; but the life which He liveth (if we are to expand the words, "died to sin," we must say that our Lord at death passed into a state in which He had "no more to do with sin"—either as tempting Him, or as requiring to be atoned for, or as met by Him in daily contradiction which He endured from sinners), He liveth unto God. (Indefinite again, but easily filled up and explained: *to God*—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's work to do).'

"Ver. 11.—An exhortation to realize this state of death unto sin, and life unto God with Christ. 'Thus (after the same manner as Christ) do ye also (imperative) account yourselves dead unto sin (as ver. 2 and following), but alive unto God in Christ Jesus (*i. e.*, by virtue of your union with Him: not through Christ Jesus; in this chapter it is not Christ's *mediatorship*, but his *headship*, which is prominent.)'

"Ver. 13.—'Nor render your members as instruments of unrighteousness to sin; but render (the

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present imperative above denotes habit—the exhortation guards against the recurrence of a devotion of the members: this *aorist* imperative, on the other hand, as in chap. xii. 6, denotes an act of self-devotion to God once for all; not a mere recurrence of the habit) yourselves (not merely your members, but your whole selves, body, soul, and spirit) to God, as alive from having been dead, and your members as instruments of righteousness to God.'"

W. W. S. remarking on the above, says, (*Christian*, Aug. 27th :)

These words have no uncertain sound, but show us a life in Christ, and a freedom from sin, really unlimited even here, and only not realized because of unbelief. The adversary resists the believer along the whole line of the salvation wrought for him, but especially at the starting-point of each portion of that line. Now these starting-points are ever the *reports*, as the Scripture has it, as to what God has said this salvation shall perform for us. If these *reports* be veiled from us, then, of course, we, having not heard, have not even the chance of believing, and are, therefore, not benefited, though God be all-willing to perform. How important, therefore, it is for us to discover what God has said He is willing to do for us, not what reason suggests He might possibly do, since reason always discerns the appearance of mysticism and fanaticism in the so-called blind faith, which, against hope, staggers not at the promise of God through unbelief.

—Admiral Fishbourne, writing about the religious condition of Rome, in the *Christian*, says :

The Italian Methodist Church, under English superintendence, added, in the last year, another place of worship, with a good attendance, and large and important adult schools, besides obtaining new adherents as theological students. They have outgrown their place of worship, and are enlarging it.

The United Free Church of Italy also added a place of worship in another part of Rome, together with a day-school, in addition to one numerously attended ; they also have had new adherents and theological students for their college which they have established.

I must say here that I think the Methodists and other denominations who have availed themselves of the services of men who had been priests and monks, for ministers, are adopting the right course. They obtain educated men without an expensive and elaborate collegiate course after they come to them. They thus obtain the services of natives, and I know they have also found them generally to be able aad efficient preachers, after a reasonable time has been given them. The Free Italian Church have also, like the Methodists, purchased a place in Rome for their Mission.

The Baptists, under English superintendence, have also progressed, having added many to their congregation in Rome, and their Roman Mission conducts two services out of Rome. Most valuable discussions were conducted by their ministers with professors and students of some of the colleges. The terms of a discussion at which all the authorities of the place agreed to attend, was arranged to take place between the Baptist ministers and the priests of Frosinone, but on the day the discussion was to have taken place, the bishop sent a peremptory order, forbidding any of his priests to discuss questions of doctrine.

The Baptists also have purchased a palace for their Mission, and I doubt not that the work will proceed with accelerated results.

The American Baptists are moving cautiously but steadily forward. They have large schools, both of children and adults, and though Dr. Taylor may not ever be a fluent preacher in Italian, though I do not say he will not, he is a godly man, who will not fail to have God's blessing when more pretentious men will be without it.

The American Methodists commenced a service in Rome, and in a few months had collected a congregation of 100 enrolled members. They had also commenced a school, and were in search of a palace to enlarge their work. Under their supervision also there was a military Mission, one of the most important in Italy. Soldiers have to render only three years' service, after which they return to their native place, delivered from the priestly thraldom, and, if evangelized, doubly free. This church has 400 enrolled members, all soldiers of the Italian army. I attended when sixty-five received their first communion. Amongst these are to be found young monks, who had been released from disestablished monasteries. One I heard address the meeting. On completing his time he was to pass into the Methodist college.

The action of the Italian Bible Society is to do what cannot be done by the British and Foreign Bible Society ; that is, create a desire for Bibles and Bible-reading, by large public meetings to make known to thousands the existedce of such a revelation, its value, the right of all to study it, and the blessedness of the right studying of it—the notice of these meetings being given by newspapers, friendly and hostile alike making known throughout the length and breadth of the land the existence and accessibility of the Word of God in their mother tongue.

—Adolphe Monod, one of the most gifted and faithful Evangelical ministers of the present century, preached Christ crucified and His free grace, to his church in Lyons, France. One Lord's day, preaching from the text, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he should show how men could be saved through faith in this God-man. But the authorities of this church were opposed to a doctrine so truly evangelical ; hence they informed M. Monod that if he did not omit the sermon he had announced, they would have him brought before the prefect, and dismissed from his office. M. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and M. Monod sent them to him. The prefect was a Roman Catholic count—Count de Gasparin. He came home at evening to his wife, and found the sermons. He never liked sermons, especially evangelical sermons ; but he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labour. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which was at first an official duty became a service of the heart. They finished the first, and eagerly grasped the second. And what was the result? As a magistrate, as a prefect, Gasparin was forced to deprive M. Monod of his place, because the authorities demanded it ; but he and his wife became evangelical Christians,—yes, living, joyful, and happy believers in Christ. They found that night the pearl of great price, and it has remained in the family. Their son, Count Agenor de Gasparin, was long a pillar of the Evangelical party in France.—(*The True Catholic.*)

TELEGRAPHIC NEWS.

London, 25th September : Mr. Disraeli's visit to Ireland has been indefinitely adjourned, as the Rt. Hon. gentleman is suffering from a bronchial affection.

Paris, 24th : In a speech made by M. Thiers at Vigille he said that with the assistance of M. Cassimir Perrier he will found a Republican Government.

Berlin, 24th : The Bishop of Paderborn has been condemned to three months' imprisonment for his pastoral published last March.

Madrid, 24th : General Moriones has defeated four battalions of Carlists at Carrascal towards Pampeluna, which city has been revictualled.

London, 28th : H. R. H. the Prince of Wales has accepted the office of Grand Master of the Freemasons of England.—The statement that the Czar had written to Don Carlos sympathising with his cause, has been confirmed.—An awful typhoon raged at Hongkong and Macao on the 22nd instant, two steamers and eight ships were either wrecked or foundered, and many more are missing. The damage to property is immense, and the loss of life is estimated at one thousand persons.

Berlin, 27th : It is denied here that Denmark has remonstrated with Germany concerning the expulsion of Danish agitators from Schleswig, and it is declared that the expulsion of foreigners from German territory cannot be made the occasion for diplomatic action.

Paris, 27th : The Bank of France is replacing 20 franc notes by gold. The amount outstanding is now 500 millions.

London, 28th : There was a holiday in Liverpool today on account of the visit of their Royal Highnesses the Duke and Duchess of Edinburgh.—The Bombay Mails of the 4th inst. were delivered in London to-day, also the heavy Mails of the 28th ultimo via Southampton.

Paris, 28th : In the second election for the Department of Maine et Loire, the Republican candidate defeated the Septennalist candidate, notwithstanding that the Bonapartists supported the latter. Great importance is attached to the result of this election.

London, 30th : Referring to the telegram of the 24th instant which stated that the Persian Government had purchased 60,000 chassepots from the German Government, it has been explained from Berlin that the muskets in question have been supplied to Persia during the last eighteen months, and are of an old pattern and for internal purposes only.—The *Standard* of to-day asserts that the King of Bavaria will pay a visit to India next year.—Sir Charles Henry Ellice has been gazetted Colonel of the 49th Foot, *vice* Thomas James Galloway transferred to the Colonely of the 70th Foot.—Obituary: General Montague Cholmely Johnstone.—The "Journal of Saint Petersburg" declares that the agreement between Austria, Germany, and Russia remains intact, notwithstanding that Russia has not recognised the Spanish Government, because she desires to abstain from all interference in Spanish affairs. The same paper states that the Czar has simply acknowledged a letter sent to him by Don Carlos, thanking him for his non-recognition of Marshal Serrano.

London, 1st October : The *Times*, in contradicting the rumours at present circulated respecting the pecuniary embarrassments of H. R. H. the Prince of Wales, explains that, although his income is insufficient for his expenditure, the deficiency is met by the realization of property in the Duchy of Cornwall.—The British Revenue for the quarter amounts to sixteen millions.—The Cossacks of the Ural have revolted against the conscription.

PASSENGERS SAILED.

Per P. and O. Str. *Indus, September* 25:—(additional)

For Southampton.—Colonel Widdicombe, Mrs. Blake, and Lieutenant A. J. R Van Cortlandt.

For Brindisi.—Mr. George Owen.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy, September* 30.

From Southampton -Mrs. Wallace and infant, Mr. E. Lee-Warner, Mr. W Gordon, Captain and Mrs. Symons, infant and ayah, Colonel C. R. Blair, Mr W. G. Pimlow, Mr. H. H. Tubb, Mr. and Mrs. R. F Dallas, Mr. E. Crashaw, Mr. T Winterburn, Mr H. R. Nelson, Mr. and Mrs. Eastaway, Sergeant J Rogers, Mr. and Mrs. Hathaway, Mr. W. Wallace, Mrs. Babington, 2 infants and ayah, Mr. Wagentreiber and son, Mrs. Groom, Lady Gleichen, Mr. B. F. Hill, Mr. R. Field, Mrs Peile's maid, Mrs. Landells.

From Venice.—Major Ross, Mr. W. G. Pedder, Mr. H. W. Lewis.

From Brindisi.—Mr J. Elliott, Mr. R. D. Falkner, Mr. A. E. Reade, Lieutenant Gower, Major Money, Mr. Braddon, Mr. Bedford, Mr. Woodman. Mr. Stephen, Mr. G Gibson.

Domestic Occurrences.

DEATHS.

BENNETT.—Sept. 29th, Mr. Henry Bennett, Foreman of Boilermakers, B. B. and C. I. Railway Parell Works.

COLLEY.—Sept. 26th, at Tardeo, Bombay, Mr. Robert Colley, Engineer, aged 37 years Deeply regretted by a large circle of friends.

STEPHENS.—Sept. 29th, at Kotree, Sind, after a short illness, Charles James, eldest son of the late Joshua Stephens, aged 24 years.

"BOMBAY GUARDIAN."

Subscriptions received from Sept. 16 to 30, 1874.

Rev. M. M. Ross, March 1, 1875, Rs 9-10 ; Miss Brown, June 29, 1875, Rs. 8 ; Lt. Seton Churchill, Feb. 24, 1875, Rs. 9-10 ; R. C. Dobbs, C.E., Sept. 26, 1875, Rs. 9-10 ; J. Crisp, Dec. 19, 1874, Rs. 2-6-6 ; Rev. J. Sheldon, June 13, 1874, Rs. 1-10.

Advertisements.

THE REV J. WARDROP GARDNER, lately Missionary at Poona, India, receives into his house as Boarders young gentlemen studying at any of the public schools. Mr. GARDNER superintends the evening preparation of School Lessons, and gives careful attention to the physical comfort and moral well-being of those placed under his care.

The house is in one of the best parts of the New Town, and the rooms are large and airy.

Arrangements are made for boys remaining during the holidays, and children from abroad have thus the comforts of a home during the whole year.

The Terms, payable quarterly in advance, include charges for Board, Washing, Private Tuition, and Church Seat, and are as follows:—

	School Session.	Whole Year.
1 Boy	£ 73 10 0	£ 84
2 Boys of same family..	140 0 0	160
3 Do. do. ..	200 0 0	225

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A. GRAHAM, Esq, M.D., Edinburgh.
Col. A. W. GRAHAM, Staff Corps, Bombay.
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5 FETTES ROW,
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